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ASTRONOMY

RELIGION



SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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BRIEF DIRECTORY

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life scientific theory of communism, but is but of life itself. It has not only the practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism in the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Doctrine of the Apostolic Succession.

The True and False Successions Differentiated; the Apostasy and Revelation of the Man of Sin; the Triumph of the True Succession.

KORESH.

THE DOGMA of the "Apostolic succession" is a fundamental doctrine of the Roman Catholic church. The church had its origin in the Lord's choice of the twelve Apostles and their representation of the twelve categories or principles of being. Peter, more especially than any other, was the impersonation of the principle of the Apostolic succession, one of the principles and persons for whose resurrection the church was instituted. The doctrine of the resurrection of the dead—a doctrine identical with reincarnation, for reincarnation when its cycle is complete, is but the recurrent manifestation of those for whose resurrection the church was instituted—is one of the fundamental tenets of the Christian church. The church is the matrix of regeneration, and is reëstablished in every ensuing age. By regeneration is meant, of course, *reproduction*.

Those who had attained through previous degrees of transmigration, to the states enabling them to receive and appropriate the divine substance—pabulum of immortal life—from the Lord through his theocrasis, began from his baptism, their successive experiences in succeeding embodiments. These experiences through these succeeding partial incarnations could not be wrought except through a matriculation, entering again into another church—that is, womb (matrix signifies womb); hence a succeeding regeneration, by which progressive development they could be brought to the point of a higher baptism and the final or complete new birth, even to the degree of the immaculate and matured Sons of God, they being the first-fruits unto God and the Lamb, redeemed from among men.

While the Catholic church derived its primary and cardinal doctrines from the Lord, through the twelve Apostles, among which was the doctrine of the Apostolic succession, this doctrine like all other doctrines of the church, passed through vitiations; that is, adulterations commensurate with the common decline of the church. The declension of the church was necessarily in the order of regeneration. Regeneration, which is reproduction, cannot obtain except through death. Except a kernel of corn fall into the ground and die, it abideth alone. For this reason, and because of the operation of this law, it was said: "That time shall not come except there be a falling away first and that man of sin be revealed." According to this law the children of the kingdom—the good seed—fell into the field (the world, church); and "*while men slept*," during the dark ages, the enemy (death) sowed the tares, both principles in the same body, to grow together in the same body, till the end of the age or dispensation, when the wheat or good seed and tares are to be separated.

The sowing of the seed was in the beginning of the age; the night in which men slept while the enemy operated, were the middle ages; and the harvest is now at the completion of the cycle or age. The coming of the harvest is the coming of the Sons of God. The Sons of God are those who stand on Mount Zion (the height or acme of development), the Lamb of God standing in their midst. "And * * a Lamb stood on the Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads."

Peter was the true Apostolic successor of the Lord

by virtue of the fact that he, of the three representative Apostles—namely John, James, and Peter—was the natural man. The keys of the kingdom were given to him, and by the Lord's own words he was denominated the Shepherd of the sheep. The Lord said to Peter, "Feed my lambs;" "Feed my sheep." This office of Shepherd was not to be instituted till the end of the age, when Peter should have passed his degrees of progress through metempsychosis (transmigration), and should be the first to awake to the resurrection, therefore his true Apostolic state, and attain to his office as the Apostolic successor of the Lord. Being the Lord's Apostolic successor, he must come into the full authority of binding and loosing in heaven and hell, as absolutely as was the Lord when he, as the Son of Man, had power on earth to forgive sins. The fallacy of this doctrine resides in the vitiated dogma that the popes of Rome were the Apostolic successors.

The Lord Christ must be his own sole, genuine, Apostolic successor, raised up in the man in whom he was specifically planted for that purpose; that man being none other than Peter himself. To be the Apostolic successor, one must represent the natural principle or last things, things in ultimates; for in last things he must acquire the victory over death. As in ultimates or last things (outermost things of being) what exists is in fulness in power and in holiness as to the Word—so when the final combat comes, the conflict must be where evils of life and fallacies of doctrine have reached the complete state of adulteration.

Peter represented the state of evil and fallacy in his denial of the Lord with an oath, thus indicating the law of sin and death in his own being; while at the same time power to overcome should be communicated to him through the impartation to him of the Lord's own life, the Bread from heaven, which if a man should eat would raise him up at the last day; that is, at the end of the dispensation or age.

"That time shall not come except there be a falling away first and that *man of sin* be revealed." Who is "that man of sin?" That which was to fall must include all who fell. The fall implies the declension of the church. This declension included the children of the kingdom—the good seed—to be sown; that is, cast out into outer darkness (the dark ages) where, according to the best human and natural observation, there has been an abundance of "weeping, wailing, and gnashing of teeth." The Lord Christ, containing primarily the germs of regeneration—the children of the kingdom—he himself comprising the good seed to be sown for regeneration, included in himself the commencement of the fall. The body could not fall away without the fall of the head of the body. As the head includes the all of truth and life, this head had to fall; and in the declension, become the Man of sin.

The following is the order of the fall of the Two Witnesses (the Lord) who fulfilled the law and the Prophets, the "Two Witnesses who lay dead in the streets of the great city." The Lord who was the pure truth and pure good, came to give life to the world and to bring that life to maturity at the end of the age through a final and complete reincarnation, the resurrected or recurrent life. This must include an awakening of the primitive memory. To accomplish this the personality, who was pure truth and good, must of necessity plant himself in the race. As seed planting implies fatherhood, and consequently death, the seed sown or planted—the Word or Logos—met his death in the race through the descent and operation of the Holy Spirit. This was the substance of the Lord's body.

As the Lord descended he successively took upon himself the states of the humanity into which he descended, till finally he reassumes in the restored Peter, Stone, or Rock, his recurrent manhood. Assuming this manhood by a rebirth of natural life through the law of sensual propagation, he is made to partake of the natural and sensual humanity, thus tasting death in its every detail. He awakes to a consciousness of the resurrection to doctrine in the body of death; and hence, having become the Man of sin, fights the final battle, gains the final victory, and enters through the Triumphal Arch into the glories that he originally had with the Father. This is his final exaltation.

New Century Studies and Reviews

Lucie Page Borden

THE EMANCIPATION OF WOMAN.

The Recognition and Exaltation of the Central Feminine Personality to Life's Highest Functions and Destiny.

THE EMANCIPATION of woman means the enthronement of righteousness in the feminine will. The immaculate Woman to come is the specific title of the celestial principle brought down into the natural and applied to the regeneration of the earth. The Lord is in his holy Temple when the purified will stands ready to receive the celestial influx and the whole being has been changed from life to death. The Lord is in his holy Temple when the Sons of God, begotten by Himself, burst upon the world's vision. The amplitude of the Lord's person is expressed in his offspring.

The Sons of God come into being through the sacred functions of maternity—an office for which there must be one specially prepared and exalted. The dignity of noble womanhood is not seen in the usual lines of maternal instinct. It is exalted in the personality fitted to encompass the interior life of pure affection which, by transposition, will shine out in the beautiful features of the dignified Queen. It will be

exalted by Herself in the projection of the Sons of God.

The Lunar Festival celebrates the birthday of the beloved Pre-Eminent, who is already enthroned in the hearts of her people, but whose maternal functions will not be exercised until the baptismal energy, whose pure streams water the earth, begin to descend upon humanity. The love of the many whom she has blessed by her noble example of devotion to the work which means progress, will surround and defend her in the weeks to come. The hearts of her people do safely trust in her and their devotion will be extended. The greetings of those who love VICTORIA GRATIA will tell her that she is the object of their tenderest affection; and in their eyes she is exalted, not only by her own worth, but by the fact that her Predecessor has chosen her to receive the fruition of his own labors. She is to become the most exalted personage in the future because of her progress in the past.

The kingdom of righteousness in the physical earth is not brought into being by the Man entirely, nor can it be manifest without the inception of a new order of life. The masculinity of Deity is expressed through seven different personalities; the femininity which succeeds is the signal for the Golden Age, when joy will reign, because at last the will of God is done in earth as it was in heaven.

The Delights of Intellectual Freedom.

THE INCREASE OF STRENGTH is in proportion to affiliation with the body of united interests. No one is able to stand alone unless he have more than an ordinary, nay, a superhuman force; and even such a man must seek out followers for himself. The affiliations of mutual interest lead men to form themselves into groups according to community of thought, hence churches, clubs, political parties.

The rewards of consecutive effort in any one direction are generally shown. So are the rewards of affiliation with the men and women of one's own circle of intellectuality. Those whose thoughts are bent wholly on the acquisition of money begin to confine themselves to the same sphere of activity. Here they find community of desire. Their own wishes are fostered by those of their associates. In this sphere there is no time for intellectual pursuits. The rewards of wealth are seen in material advantages leading perhaps in the second generation, to educational privileges.

The things of the spirit are not in material prosperity, but in the pure desire of the untrammelled soul which seeks to rise out of human conditions into spheres of thought and activity not reached by men whose minds are on the sordid pursuits of gain.

"Money is power." Yes, it is in this phase of civilization. There is a higher phase of thought and life going to be manifested where money will no longer be king. The rulers of the earth today, are its moneyed men. They hold command of its vast resources. They shut the doors of commerce as they will, and at their behests

the doors are opened. Will it always be so in this beautiful land, or will the avenues of trade be freely open to all who need them?

When the doors of commerce are opened, it will be through the advent of a new spirit which is strong enough to destroy the combinations of capital and the accumulations of self-interest? The result of commercial freedom will be shown in the reanimation of humanity and its conjunction with a higher power. The freedom of commerce in the intellectual world means a participation in the things of the spirit. It means the delights of knowing all those truths which the inquiring mind yearns to fathom. It means the pursuit of knowledge, not in a restricted sense, but in the whole broad field of science.

Intellectual freedom means uniting one's interests with the sphere of thought which is best fitted to develop the highest capabilities of the mind. It is in united effort that the spiritual possibilities of the race can be developed. It is not in individualism, but in communism of goods—these goods being the truths of life—that the soul reaches its static level. The keenest delight which is experienced in the acquisition of money is incomparably less than that which accrues from a participation in the thoughts of God as He has expressed himself in the universe.

The Truths of Life.

THE UNSEARCHABLE RICHES of Christ are in the mind competent to declare the truth in regard to the origin and destiny of man and to interpret the mysteries of Nature. The beginning and the end of the creation of God, are they not in the God-man, where the deepest things have been hidden from the foundation of the world? "The spirit of God moved upon the face of the waters." This is what happens at the close of a given epoch of development, when the minds of men are ready for a new dispensation. The waters are the people themselves in a symbolic sense. The beautiful truths which are dispensed so liberally fall at first upon unreceptive ears; but by and by the moving spirit seems to whisper, "This is good."

The love which produces the culmination of the great cycle is the same which cares for its own through all the vicissitudes of change. No disturbance can arise which is not foreseen and provided for by the love which is always watching. Hearts are in the hands of the Lord, and he uses human instruments to accomplish his mighty purposes. The riches of Christ are to be poured out among the Gentiles, and they are to inherit the things which are prepared for them. The location of the City of Righteousness is in the United States. Its people are where the spirit of God is moving in an especial manner in order to restrain and correct those tendencies which would prevent the climax of development.

The love which begins its work in human hearts at the beginning of the cycle, keeps on its way through darkness and through light. It begins with Adam and it works down through the ages until it has reproduced

the specific quality that they have ingathered throughout the ages past, and which at the culminating point of their career, crops out and displays itself in a sharp and clearly defined manner. All types of humanity may indeed be subjected to a primary classification related to one of the planetary spheres; but as a general rule we find a blending and crossing of forces that blur and render indecisive the main issue. All roads lead to Rome because Rome was the climax and focal point of humanity at a certain period of time, when all forces combined to produce a specific type, a central vortex of impression and expression, and the apex or highest pitch of a note in the gamut of the world's progress.

In the horoscope of Professor Morrow we find that all planetary forces with one exception, find a single point of convergence in one central focal power which entirely over-rides and renders tributary to its sway the minor and subsidiary influences; and this particular planet we find, is placed in so prominent and commanding a position as to endow it with qualities that render it peerless in the realm of its own sphere of activity. This is Mercury who, conjoined with Saturn in Libra, proudly holds the ascendant. Mercury, the significator of the nervous mechanism in man, of the means of rapid transit in the physical world, is lord of the house of travel, linked by trine with the two planets that tenant it, and is in close union with Saturn, the God of boundaries. We have here a voyager, an explorer of distant lands, a homeless wanderer on the face of the earth; yet one that nears his journey's end, for the Stone of Terminus has been sighted and the limit set to enforced labor.

What is religion but the homeward way? What is science but a knowledge of the route? What is man but a traveler? What is his destination but home, his point of departure? What is the universe but territory for man to explore and conquer? This tersely sums up the origin, destiny, and *raison d'être* of man's existence; but it is seldom that we find so marked an exposition of this fact set forth in plain figures, as it is in this map.

Professor Morrow, Mercury man to the core, is, as all who know him personally will affirm, a typical American, justly proud of the country of his birth, possessing all the acumen and mental penetration so characteristic of his countrymen; alert and ever on the *qui vive* for new information, and possessed of an activity both mental and physical which, although drawn on by the exacting requirements of a versatile nature, appears to be impelled from a boundless and unfailing source of supply. Mercury is the ruling planet of the United States, for he is lord of the house of the Twins and represents the intensely nervous temperament that is the predominant characteristic of the American people who, in the time to come, will discover in Professor Morrow the apex of this national quality, its pioneer in the realm of science and *belles-lettres*, and representative figure of American citizenship.

Now, the Mercurial temperament is popularly supposed to be one that is subject to continuous fluctuations, which indeed it is, provided that the affectional

nature fails to counterbalance the acute mental tendencies. In physics we employ mercury as a test of thermal measurement, because it most readily responds to variations of heat. In the biological domain heat corresponds to love; and when in man we find that the affectional nature provides an equable counterpoise to the intellectual department of the brain, we can rely on the fixity of the mental reflections as well as the stability of the physical activities.

In the horoscope now under consideration, we find that the affectional nature, although wholly subsidiary to the intellect, forms a strong backing and reserve force from which the mentality may draw its supplies; for Mercury throws a sextile aspect to Venus who, united with Jupiter at the gate of the Twins, lends speed and endurance to the swift-footed messenger. Mercury's lordship of the house of religion, and Jupiter his coördinate powerfully placed on the cusp of the house of science, provide a rapid and harmonious interchange of the spirit of blood and nerve, which lays an exceptionally strong foundation not only for a powerful intellect, but for one that will successfully guide its owner through the forest of perplexing and unsolved problems that confront the truth-seeker.

The Professor is a way-farer who, scorning to follow the conventional and beaten tracks of previous explorers, has had the hardihood and temerity to accept the guidance of an "unofficial" Mentor; and Alchemy is the cue to the exit from the enveloping labyrinth of unexplored territory that he has followed with such unexampled success. Alchemy is the light or lightning of Egypt, and Uranus is the significator of this science. In the Professor's nativity this planet is culminating at the zenith on the cusp of the paternal house, and throws a friendly trine to Mercury, which accounts for the lightning-like rapidity with which he works, his fertility of resource, sound logic, and original method of treating his subjects.

But whence derived are these noon-tide beams that illumine the path of our traveler? Can it be that Ulysses, the ancient Greek of Homeric fable, has emerged from the limbo of the mythical past, and in KORESH rediscovers his faithful Friend, and Mentor of his son Telemachus? Certain it is that the Mentor—the literal translation of which should be inventor—is synonymous with Uranus; and that owing to the marvelous affinity of the Professor's mentality with that of KORESH, the former was enabled eight years ago, to cut off from the positive pole of the latter, that particular quality of mental energy that gave him the power to invent the famous Rectilineator, and to carry to a successful issue, the survey that laid the foundation of a new geodesy. Be as it may, Ulysses Morrow is today a wanderer, and like the hero of old, presses forward to his journey's end where Penelope, faithful to her vows, awaits his coming; and when time reaches the limit of his rule, the history of his exploits will doubtless furnish matter for an epic on the New ge-Odyssey, fully as entertaining and instructive as that which has been handed down to us by old Homer.

Mars in the house of the Archer, arms the mighty hunter Orion, and by trine aspect to Mercury gives point and the keenest possible edge to a mentality that four planets have already enriched with their bountiful gifts. The mathematical exactitude with which the Professor treats all matters that come under his consideration, is the fruit of this aspect, which also endows him with powers of perception which rapidly gather data from phenomena in the external world, to be carried up into the store-house of an unfailing memory, where they are ticketed, docketed, and at the right moment subjected to the crucible and presented to the world, solutions to the complex problems that he so ably and masterfully attacks. The close conjunction of Mercury and Saturn is a position of the first importance, as it links the man himself with the goal of his expectations—for it endows him with a knowledge of the science of limitation which, hedging his mind to a definite track, has been the ground-work of his success as an exponent of Koresban doctrine, and promises to land him safely in the home of his hearts desire. Space will not permit us to consider this horoscope in all its interesting bearings; we must banish side-lights and content ourselves with focalizing the mind entirely on the main issue, which is the gifted mentality of our subject. Therefore, with reluctance leaving untouched his more personal and individual characteristics, we hasten to a conclusion by pointing out the key-note of his past, present, and future success, together with a general forecast of what the future holds in store for him.

The close association of Mercury with the Sun, for he is ever the latter's constant attendant, marks him out specifically as the intelligence officer of the Gods; he is the mind proper, the medium of interchange of thought and idea. Every mind in the universe is in a measure related to all other minds—to some, however, more closely than to others; and the antithetical and affinal relations of mind with mind, are in no way more clearly defined than in the natal horoscopes. We have already introduced our subject as the prime Mercurial apex; but it must be borne in mind that the messenger is only the bearer of intelligence and not the information itself, which is projected from the throne that astrologically is denoted by the Sun or Logos. We possess but one Solar horoscope, because Genius is at the present time incorporated in one man; but one Lunar horoscope, because only one woman can exercise the function of ultimate reception—these two personalities corresponding biologically to the central and circumferential rest-points in the physical universe. But there are as many mediums of exchange between these two points as there are forces in the universe; and their human analogies are divisible into seven primary groups corresponding to the planetary spheres, each group having its central projection.

The nativity of Professor Morrow, as befits the function he is at present called on to perform, is related in a truly remarkable manner to the Solar horoscope. His Mercury at birth occupied $23^{\circ} 50'$ of Libra; the Sun

in the Solar horoscope was in $24^{\circ} 18'$ of the same constellation; the progressed Mercury of the former is today in 27° of Sagittarius, and is speeding to the conjunction of the progressed Sun of the latter, which becomes effective six years hence in 7° of Capricorn. The year when this conjunction takes place is fated in many ways, to be an eventful one in the career of Professor Morrow, yet but the prelude to still bolder fortunes, when three years later his own Sun, lord of his house of hope and expectation, sextiles Saturn, lord of the house of realization; when power and influence, the gifts most coveted by ambitious man, from the God's descend to this hardy voyager and fearless pioneer of the unexplored wilderness.

Permeating this nativity, is a strange and mysterious light that in the future, promises to disclose a tale that for strange and romantic eventfulness will eclipse the wildest flights of the imaginative writers of old-time fiction; for when we find Uranus, lord of the fifth house, exercising a dominating influence, as he does in this map, we may reckon with every degree of certainty that events of exceptionally dramatic interest will crown the career of the fortunate native.

In the conventional sense, the nativity is not a specially fortunate one, for the jewel is not set in a matrix that displays to the fullest advantage its purity and lustre; but if Fortunatus has denied to our hero many of the superficial and questionable advantages that abundant material wealth and social position may procure, and which sensual man alone can crave for, he has assuredly poured forth a five-fold blessing in the superabundance of intellectual and spiritual wealth which, when the hour of labor has run its course will materialize the richest adornment that the heart of man can crave for.

General Contributions

THE DESTRUCTION OF THE MONEY POWER.

The Love of Money the Great Bar to Genuine Progress; Its Removal by the Application of Scientific Principles.

BERTHALDINE, MATRONA.

“AND YE WILL NOT come unto me, that ye might have life.” This saying of the Lord Jesus indicates that he having life, had life to give. A young man having great possessions once said to him, “Good Master, what good thing shall I do, that I may inherit eternal life?” The good Master whom even John D. Rockefeller calls, “Lord, Lord,” did not say to the young inquirer as the John of great possessions is quoted as saying to the Sunday school class of John his son and heir, “Money is good if you know how to use it.” A commendably sensible saying, however. The Lord Jesus said, “Keep the commandments,” and revealed the divine method. The wealthy and doubt-

less charitable youth was evidently as deeply religious according to his lights of the nether world as is our modern John of the competitive hells of Christendom. Referring to the commandments he replied to the Lord saying, "All these have I kept from my youth up. What lack I yet?" Then the Lord Jesus inserted a probe into the *vitellus* of his loves, and touched the *seat* of all human disease, "the love of money," given by the usurious spirit, competism, the power of monopoly. That probe was a revelator. After that he had only to look in the mirror to see the personal devil. The Lord left him without a doubt as to what the law of divine love demanded that he should do with his great possessions. He had struck the "oil" of the nether world, and had pocketed the stock dividends. He went away sorrowful.

The Lord who founded the Christian institutions of which the competitive system usurped the name and prerogatives, told men by an object lesson accompanying his precepts, just exactly what they as his disciples should do with their possessions. He instituted for them a common treasury for the fruits of their coöperative industry. Personally, he never uttered a word nor did a deed contrary to the communistic principles of which his summary of the commandments is a statement. Communism was instituted to destroy the love of money by destroying the necessity for its use among brethren. This world will never experience immortality nor inherit eternal life till it surrenders to the principles of scientific communism and submits to the establishment of coöperative industry in obedience to an unperturbed science of the commandments of God Almighty. It is the primary use of all legitimate national government to maintain itself as a university, the chief function of which shall be to enlighten its constituents as to the most scientific methods of economizing labor in the utilization of all natural and manufactured resources, and thus promote the greatest good of the greatest number.

When Governments serve chiefly to supply corporation thieves with licenses to corner graft—the new name of usury—they forfeit their rights to exist and demand the allegiance of all lovers of the divine laws of order, which the commonwealth of the starry heavens declares to be the glory of God. The people's immediate recourse in the present national emergency is to call upon God Almighty to raise up a Man among men, in whom he can deign to dwell for the purpose of establishing in earth the orders of the heavens, in which industry and economy prevail with military power and precision. Such an institution, baptized with the water and the fire generated by God Almighty, is the destined destroyer of the death-dealing power of plutocracy as it now exists. The equitable distribution of the products of nationally organized and educationally directed industries according to the needs of the nation's industrial armies, and apportioned according to the degrees of functional service, is the prime foundational requisite of a national restoration to genuine prosperity and happiness.

Our Baptist brother John D., if he would really enjoy being a "co-worker with the Lord" he calls upon with such decorous piety, would certainly do well as a preacher and teacher of righteousness, should he turn from the evil ways of plutocracy and live in an *experience of true religion* his remaining days as a scientific communist. He is nearing the apex of his plutocratic career. At its terminal point a transformation scene in which he should disappear as a plutocrat, and reappear as an exemplar of scientific communism, would be *grand*. No "works meet for repentance" could be a better preparation for facing "the great white Throne of judgment" so long foretold by the orthodox, than the law-abiding works of the scientific communist.

"Blessed are they that do his commandments," declare the Seer of "the great white Throne." John D., the autocrat of plutocracy, is an organizer whose talents are worthy of a better cause than the gilding of the competitive hells and the endowment of their schools of fallacy; "schools of wonderment," we have heard them called, in which men ever learn and never come to the knowledge of the truth. The one genuine, God-illuminated Scientist in the world today, the Man worthily called "Wonderful, Counsellor," because he *knows* and has ceased to wonder, says men are born wondering, live wondering, and die wondering. They squint up at the sky and blink at its stars through magnifying glasses,—and say solemnly:

"Twinkle, twinkle, little star,
How I wonder what you are;
Up above the world so high
Like a diamond in the sky."

They just wonder and teach others to wonder. Why? Because "they have made void the law;" because they have ignored "the key of knowledge." The restoration of the power of the law, known in form as the Decalogue, by the science of the form and functions of the universe, which testifies to its divine origin and endows it with divine power to meet all living issues, means the redemption of man from the power of the grave. It means the establishment of a universal political government endowed with power from on high to end plutocracy, to destroy the money power by its conversion to the divine uses of the commonwealth of all Israel.

We are commanded to "love our enemies;" and according to the law of love, to kill them with kindness. A nation has sometimes to be cruel from one stand point; to be kind from another. Let this nation be the first among nations to "destroy the money power" by the destruction of the necessity for the use of all that today is called money and serves to make the "ill-gotten gains" of the usurer. Let America's great captains of industry espouse the cause of the greater Captain of their salvation as men, and turn over their talents of silver and of gold, of doctrine and life, to be transmuted to the foundation stones of a nation of scientific communists, of which the All-Knowing, because the all-loving, shall be named "The Wonderful! The Counsellor!"



In The Editorial Perspective.

THE EDITOR.



HUMAN LONGEVITY is a subject which is engaging more than the ordinary attention of many able minds. The fact in itself is significant because great achievements as well as events, cast their shadows before. Though it is generally conceived that the catastrophe of death is inevitable, it has come to be believed that the average human life may be prolonged. There has been much written on the subject from various points of view, including the medical and the metaphysical. It is noteworthy that modern science has done almost nothing for the benefit of the health of mankind. It is true that epidemics are not so frequent now as formerly, but the results obtained have not come through the solution of any of the problems of life, but through simple sanitation, which is instinctive in the animal world, and does not have to be taught in the universities of the lower kingdom. It is obvious that the health of the human race has not been improved through the administration of drugs; on the contrary, species of disease have actually been multiplied by the doctors. Under the heading of "How Long do You Expect to Live?" the editor of the *Cosmopolitan* discusses this subject in his characteristic style. He notes that following the announcement of Dr. Osler's views, Dr. Lyman Beecher Sperry, of Oberlin College, has declared that "After a third of a century of scientific study, my conclusion is that a man may live happily and usefully for one hundred and fifty years." Yet it is admitted that the actual average length of life is low. "The destructive forces which bring about this low average are manifold, but I believe it is possible to enjoy good health and activity up to a century and a half by a proper understanding of human possibilities and the exercise of this knowledge." The editor of the *Cosmopolitan* remarks that "A Human being brought into the world with no serious constitutional defects should be at the very height of his powers at sixty; his body should be as supple, as vigorous, as hardy and as enduring as at forty. But this means * * that it has not wasted its powers in drink and debauchery, and also, the all-essential, that the man should have been taught how to live. Not one college professor in a dozen knows how. * * College professors have apparently been the last to awake to the problems of real life; no wonder that Doctor Osler's observations should have given him so poor an opinion of the human being." A number of rules which may be followed with some advantage, are ventured, involving health habits and hygienic hints, and warnings against over-work and worry. As Koreshans, we are decidedly in favor of every measure discovered and introduced in the sphere of practical application of human living that is destined to make men more vigorous in either mind or body. But we suggest that efforts along individual lines will not do much good as against the veritable maelstrom of the wastes of modern life. All so called health systems break down in opposition to the great tidal wave of the degeneracy. One cannot sweep back the breakers from the beach with a broom. They may cease to roll when the storm is over, when the cause of their existence is

removed, when the wind is calmed. There is something stupendous to be done in the realm of mentality that far exceeds in importance and destined effect all possible hygienic measures combined. There must be a new influx of life from the very source and origin of all life. The Apostles' power to heal did not come from the practice of physical culture nor repetition of affirmations; their ability to withstand the bite of serpents and the effect of deadly drugs was in that Power which gave them enthusiasm along the higher lines of mental and spiritual activity. New races are vigorous, not because of the application of breathing fads nor physical culture, but because of blending of bloods. A scientific blending of the substances of mentality is destined to produce far greater results, even the attainment of Immortality in the flesh.

The publication committee of the First Church of Christ, Scientist, Boston, sends us "A Friendly Word," manifesting sufficient interest in our publishing house to offer to assist us "in determining the accuracy of matter relative to christian science" which we may publish. It is suggested that the good name of any publisher is undoubtedly jeopardized if his books include an attack on christian science. We are very glad that others should desire that we publish only statements of truth on any subject. We are just as solicitous on similar lines, in regard to other writers and publishers. We have had ample opportunity to become acquainted with the doctrines of christian science—the contents of its text-books, and of the life and character of their author. We have taken more than a superficial view of christian science. We therefore perhaps do not require the particular attention of our good friends, the committee of publication. But we should like to suggest that we are anxious that the christian science publication committee understand thoroughly some of the great truths of life. Familiarity with the actual truths of scientific revelation would do vastly more good than mere familiarity with christian science text-books. It is a good thing to know the character of the universe in which we live; to know that the physical world is really and truly *material* in form, containing all possible forms and kingdoms of life. We should like to have everybody know that Deity is the great Focus of universal activity, periodically manifest in tangible Manhood, to teach and baptize the thousands in which God does not exist until the substance of the divine Influence radiates from the personal Sun of the divine Being. We do not believe that Mrs. Eddy has been very accurate in her statements concerning the facts of these great subjects. We proffer our services to assist the christian science publication committee in determining the accuracy of all matter relative to the various subjects of human knowledge and exploration. Truth can never come through denial of the existence of half the universe, nor by setting aside as unreal, the actual and essential ground-work, foundation, and footstool of the life and mind of Deity.

What christian scientists should at once come to comprehend is the reality of the tangible, as well as the reality of the unseen but potent spirit operative in its essential material base. The beauty and utility and eternity of the external world can only be seen from the standpoint of genuine science of Universology, which is destined to transform the mortal mind and flesh to the mind and flesh of Immortal Men, who shall constitute the tangible personal Gods, who will rule and guide humanity in knowledge and wisdom, and life and love, in the world of natural things, in the Golden Age of the external Man's glory and power.

The Civic Association, of New York, has undertaken to defend the work and claims of the Standard Oil Company. It is an organization to promote good government and equitable taxation. Its motto is, "Public ownership waste exceeds corporate profit." We have before us a letter from this organization, addressed to the Editor of THE FLAMING SWORD; and from the letter we quote the following: "In these days of lurid literature and indiscriminate denunciation of corporations, the enclosures referring to the Standard Oil Company, are worthy of reading by thoughtful men. But few persons appreciate that this is an age of organization, and that corporation means coöperation." We do not dispute this at all. We have long been aware that thousands of men coöperate with the Standard Oil Company. Think of all the men in the employ of this gigantic concern—in the oil fields, in the refineries and manufactories. Think of all the concerns through which the products of the Standard Oil Company pass from the company to the people. These coöperators are numerous; they are almost everywhere. But the principle of coöperation in the "system" works mostly and mainly all one way. The thousands coöperate with Rockefeller, and Rockefeller gets nearly all the benefits derived from the vast field of industry, the intricate system of coöperation. Through their coöperation he has acquired immense power. He controls thousands of smaller concerns; and is enabled to purchase laws made to order, fresh from the hands of the law-makers of the state and Federal governments. It is not to the principles of coöperation, nor of corporation, that we object, but to the use made of them. If the coöperative system were for the benefit of the thousands coöperating, instead of almost exclusive for the benefit of the man who is announced as verging on the distinction of being the first *billinaire* of the world, the greatest oil king, the highest money god of twentieth century civilization—no one interested in the welfare of the people would very strenuously object to the trusts now headed by Rockefeller. The Standard Oil Company may well be afraid of lurid literature. Its products are highly inflammable, and the near approach of lurid lights is all too suggestive of danger. We are not kindling the destructive fires which are destined to destroy by tongues of flame the oppressive forms of coöperation now in vogue, but endeavoring to rear superstructures of humane industry that shall benefit the human race and honor the Gods.

The editor of a current magazine notes that two university professors have recently gained notoriety through making foolish statements before their classes—Dr. Osler,

who favors chloroforming men of sixty; and Prof. Williston, of the University of Chicago, who declares that in a few million years the human race will become extinct, and that birds will be the dominant inhabitants of the world. But these are but two out of numerous instances. Almost daily so called scientists make statements more ridiculous than that concerning the coming bird world. Prof. Herbert Gardner Lord, of the chair of ethics in the Columbia University, is playing for attention just now. He advocates the teaching of gambling in the schools; and in this idea he is said to be supported by Professor Kirby, of the Catholic University of America. Professor Lord contends that such a course might lessen gambling during the coming generation; and further insists that the cities should take up the work of regulating gambling. City regulation of houses of ill-fame and saloons has come to mean city protection of these kindred vices. Once reach the conclusion that a thing cannot be stopped, and it is likely to continue, with encouragement now and then from different quarters. Professor Lord says of gambling: "It is futile, to my mind, to try to exterminate it." Doubtless the city officials of Sodom had a full quota of men's vices under municipal regulation at the time the city was destroyed by fire. But why may not *gambling for stakes* in gambling houses be encouraged, if it is right to encourage *gambling in stocks* in Wall street? If the competitive system be the true incentive to human activity, why may not competition be reduced to the fine art of chance in games at cards and chess, as well as in the game of "bulls and bears" in the stock exchange? The modern world is full of Little Sammy Sneezes, of comic cartoon fame, who believe that they "simply can't stop it!" Their utterances are of little importance on the whole, but for the moment they are significantly funny.

It is said that modern geology is again proved to be guesswork. The engineers at work in the great Simplon tunnel have reached the conclusion that geology is largely a matter of theory or of theories, which may or may not fit the actual conditions, even close to the surface of the earth. They found that geologists were entirely wrong as to the temperature which would be encountered in the construction of the tunnel, which is the most remarkable in the world. Other facts of importance in relation to the tunnel show conclusively that many of the modern theories of the earth's formation must be abandoned. It is very interesting from the Koreschan point of view, to watch the almost daily change in the opinions of the so called scientific world, the shift of premise and alteration of superstructure. Awkward situation that, for men of learning, men of science! We look backward fifty years, and note the numerous remarkable transitions from theory to theory. We look forward fifty years, and what do we see? The utter downfall of all modern pretensions, the dethronement of fallacy, and the inauguration of the Age of Enlightened Reason.

Dawn is for the early riser. He who would appreciate the gleams of morning light must awake from sleep and prepare for the work of the new day.

The Open Court of Inquiry.

THE EDITOR.

Universal Accuracy and Limitation.

"1. How nearly can astronomers tell the exact time? A. Time may be determined with ease to the hundredth of a second, and very closely to the thousandth of a second. The position of the stars and bodies of the solar system may be known to the same exactness. 2. How nearly can they tell the time of a coming eclipse? A week ahead? A month ahead? A year ahead? Ten years ahead? A. Eclipses are calculated to any desired time ahead. They occur with regularity in a cycle of 18 years $11\frac{1}{3}$ days. Hence it is a simple matter to determine the return of any particular eclipse. The tables are given in the nautical almanacs for each year. The books appear several years in advance."—From "Notes and Queries" Department of the *Scientific American*, April 1, 1905.

(1) The character of Deity is perfectly expressed in the cosmos; the great world of effect must accurately mirror the face of Cause. It has been said that with the Almighty there "is no variableness, neither shadow of turning." This means not only that the Almighty is true to his promises and predictions, but also that he must be *eternal*. He is a constant factor in the universe, in possession of eternal life, and must therefore be eternally related to the great world of his necessary and inevitable expression. The attribute of constancy was ascribed to Deity by the Apostles and Prophets of ancient times. They must have known something of their subject and the object of their thoughts, else what they said would not now be so definitely and absolutely corroborated in the most exact astronomical observations and measurements.

It has long been known that sidereal time is without variableness or shadow of turning. It is exactly the same throughout the centuries and the cycles. So complete is the harmony of universal motion that every star moves with perfect regularity, never varying the thousandth or the millionth part of a second. What a marvel of accuracy is the great clock of the universe! The hands of time move second by second around the circles on the great dial of the ages. The times are all determined and definite. Did no one ever lay out these times and determine their length? Is there no mind that

governs the universe and impulses the wheels of time? The movements of the universe are accurate. The word accurate is from the Latin *ad*, to, and *curare*, to take care. Does no one ever take care to adjust in the most exquisite harmony, the elements and substances of which the world is produced, the races impulsed, the ages and the cycles measured and determined?

The accuracy of the motions of the universe demonstrates the truth of two great Koreschan declarations—that the universe is limited, and that the universe is eternal. Universal equipoise would be impossible in such a cosmos as conceived in modern times. The principles and laws of universal perpetuity do not admit of such enormous waste as would be inevitable and unavoidable if all radiations are sent out into infinite space without possibility of return to the original source of generation.

The principles of accuracy demands definite relation of every part of the universe with every other part, and that the whole so react on itself as to produce the same and invariable results cycle after cycle, from all time to all time, without beginning or ending. Such reaction demands *limitation*, by which only absolute reciprocity between center and circumference, or between cause and effect, could possibly be maintained.

In the accuracy of universal motion there is every guaranty of the stability of the universe that the rational mind could possibly ask or conceive. The million wheels of the universe, or the myriads of cycles of time, from the second up to the longest period of universal progress and expression, fit together in the marvelous whole. The universe was not made to run only a few thousand years or a few million years, as generally conceived. It is constructed to run eternally. Are the resources of All-Wisdom so meager as to make eternal existence impossible? If at some time in the past the universe never existed, it would have been impossible to bring it into existence. The fact that the universe exists is evidence that it has always been, and moreover,

that it is utterly impossible to destroy it. "The earth abideth forever," it is eternally the footstool or outermost pediment of expression of the life of Deity.

(2) The law of universal repetition applies to eclipses as well as to any other motions or events in the cosmos. We have long endeavored to impress this fact upon the world. One of the most common "proofs" offered by modern minds that the Copernican system of astronomy is true, is the fact that eclipses are accurately predicted by astronomers. The heads of observatories get an enormous amount of glory on this account. They can lay down the rules, and make the planets, sun, and moon, come to time exactly! We have repeated over and over again that eclipses occur in regular cycles, and that eclipse tables are mere calendars embracing the eclipse periods. Many people have refused to believe us when we said that neither the Copernican nor any other astronomical theory entered as a factor in eclipse predictions or calculations.

The editor of the *Scientific American* has declared the truth of the matter—just as we have many times before. "They occur with regularity in a cycle of 18 years $11\frac{1}{3}$ days. Hence it is a simple matter to determine the return of any particular eclipse." Thus a favorite objection against the Koreschan Cosmogony is dealt a hard blow by a popular editor. The old woman's treasured pitcher is dashed to pieces; and it can never be offered to us again as a refutation of the Inside Theory.

The Mississippi Runs Down Hill.

"It is stated that the Mississippi flows up hill on account of the centrifugal force of the earth. There are probably places where it does not descend ten feet to the mile, but are there any places where it is below sea-level? Is not the sea-level at the poles thirteen miles nearer the center of the earth than it is at the equator? A. Sea-level is the level of still water on the earth. It takes into consideration all the conditions of the case as to centrifugal force, and any other disturbing cause whatever. This being the definition of a level, it follows that there are no rivers of the earth which run 'up hill,' as is so often stated in popular periodicals."—*Scientific American*, April 1, 1905.

Sometime ago, Professor Larkin, of Mt. Lowe Observatory, undertook to show that the extension, in a southerly

direction, of such a line as we surveyed at Naples, Florida, in 1897, would extend into the surface of the convex globe, because of the equatorial bulge due to the rapid rotation of the sphere. That the surface of the earth upon which we live is convex, there has never been the slightest real proof offered; and that the earth diurnally rotates on its axis and annually revolves about the sun, are dependent and wholly undemonstrated assumptions. We took great pleasure in showing the utter fallacy of Professor Larkin's arguments.

We now have the pleasure of presenting a corroboration of our conclusions, from the pen of the editor of the *Scientific American*, who is rational enough to see that the sea-level must conform in contour to the shape and form of the earth. Whether the equatorial bulge exists or not, makes no difference with the general and specific laws of hydrostatics; for if the equatorial bulge existed, it is obvious that the true sea-level would be the surface of the sea on the bulge. Professor Larkin's arguments against the Naples air-line fall as flat as the usual argument that the Copernican system must be true because eclipses are so accurately predicted years, decades, and even centuries in advance.

THE SPRING FESTIVAL.

An Account of the Celebration Will Appear in Next Week's Issue of The Flaming Sword.

We write on the morning following the celebration of the Lunar Festival at Estero, which was successful and enjoyed by all our people, as well as visitors from Fort Myers, and other parts of Lee County. The present number of THE FLAMING SWORD is being prepared for printing, and we have no space nor time to attempt a description of the exercises of the day. Full account will appear in the issue of next week, including the Imperial Edict, and the program for the day and evening.

OYAMA, VICTOR OF MUKDEN.

A Brief Review of the Character of the Embodiment of the Spirit of Nippon.

The battle of Mukden has been fought, and history is richer—and sadder. The smallest of the civilized powers has fought probably the greatest battle that history, sober-minded and a respecter of mathematics, has ever known. This battle was the greatest in number of men

engaged, in the territory covered, in its complexity of development, in the bearing it will have on history. Nippon fought against Russia, the largest empire on earth, as geography goes, and, as all military Europe told us, the greatest of military powers.

The captain of the Nippon camp, the victor of this great battle, does not measure many inches above five feet. In peace and in war, it is his amiable custom to style himself, to the more intimate of his foreign friends, "the ugly old man."

He is the embodiment of the spirit of the Nippon campaign in Manchuria. His character is a striking comment on the conservative nature of this Manchurian campaign. If there be a military commander in the service of his majesty who typifies the ripe completeness of system, who emphasizes the apotheosis of the military machine, Marquis Oyama is certainly the man. In putting him at the head of the Manchurian campaign our country has paid the highest tribute to the military genius and ability of General Kouropatkin. Every movement of this campaign has been planned like so many different component parts of a huge piece of machinery. No place was given for the flash-light—for the volcanic eruption, so to speak, of the military genius of individual commanders.

Picture to yourself a man sitting among his friends in a modest Chinese hut or in a tent, fifteen miles from the front—a genial old man. The hut is the converging center of many hundreds of telegraph and telephone wires. The officers of his staff are silent at the receiver. Now this and then that officer turns to him. The entire mission of his life seems to be to take things with ease and comfort. It is not exactly a picture of an heroic soldier on the firing line, such as the military tradition of Russia seems to have a certain weakness for even in this day. You see in this old man an engineer-in-chief, whose brain is in touch with the farthest wheel of the huge piece of machinery called the Manchurian army of Nippon. The name of the master engineer is Marquis Oyama.

He was born in the clan of Satsuma, in the thirteenth year of Tempo—that is to say, in the Christian year of 1842. Singularly fortunate must have been the star of Oyama Iwao. He was born in the death-hour of the historic Tempo, a Satsuma samurai. This is not a long phrase, but it tells a volume; and of a Roman in the proudest hour of the world-reign of Rome, you could hardly say a happier thing. The tutor of the tender years of Oyama was Saigo Nanshu, unquestion-

ably the greatest military genius Nippon has produced since the days of Iyeyasu. * *

Remarkable man that he is in so many respects, he is a little more than remarkable in one thing. Here is a son of Satsuma, a soldier, a product of the transition period of Nippon. He had been reared upon the far-Eastern ideal of a great man in whom a great or heroic deed is always supposed to cover a multitude of sins. There he stands today in his sixty-third year. Judged by Christian, or Buddhist, or Confucian ethics, his home life is without a stain, and altogether he a gentleman the like of whom it would be hard indeed to find among the leaders of Nippon.

The historian whose eyes see beneath the surface of things might, in his hunger after truth, look for the reason of it all in the person of Marchioness Oyama. A graduate of Vassar, her life is a living history of the progress of Nippon womanhood, quite as much as that of the field marshal is of militant Nippon. She was one of the first band of young girls sent abroad by the Tokio government as the pioneers of world-wide education among the daughters of her country. Her international culture has given her rare qualifications to be one of the leaders of our women. And it is no secret of our

(Continued in middle column, next page.)

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The terrorists in Russia succeed in penetrating the cordon of guards about the Czar and in smuggling high explosives in the palace itself. Two packages of dynamite are found at the ruler's own door; the would-be assassin was disguised as a guard; and his plan was discovered through failure to make complete disguise.

Japan has just magnificently celebrated the victory at Mukden; the entire nation gives expression to great enthusiasm.

Germany takes a stand for an "open door" in Morocco, for all trading nations of the world.

Happenings in America.

Judge Dunne, of Chicago, is elected mayor on the democratic ticket, defeating Judge Harlan, the republican. Dunne advocates municipal ownership of street railways, and promises the desired results in less than one year. He has sent to Glasgow for a municipal ownership expert to help introduce the system in Chicago.

The Federal Government is investigating the beef trust; the investigation is being conducted in Chicago. Hundreds of witnesses are subpoenaed to appear. It is thought by some that the investigation is searching and fair; others, that it is an attempt to whitewash the beef trust.

Chicago teamsters plan a strike which may affect 15,000 men; all railway express wagons may be tied up; action is taken to aid garment workers; hauling of material to and from the clothing factories is desired to be prevented by the leaders of the strike.

President Roosevelt is touring the south and west; the proposed outing is to last two months. Continuous ovations lasted through Kansas, Indian Territory, and Texas.

Mrs. Mary G. Cramer, sister of President Grant, dies suddenly at her home in Orange, N. J.

Fifty men are entombed at Jos. Leiter's mines at Zieger, Ill.; and few may escape death.

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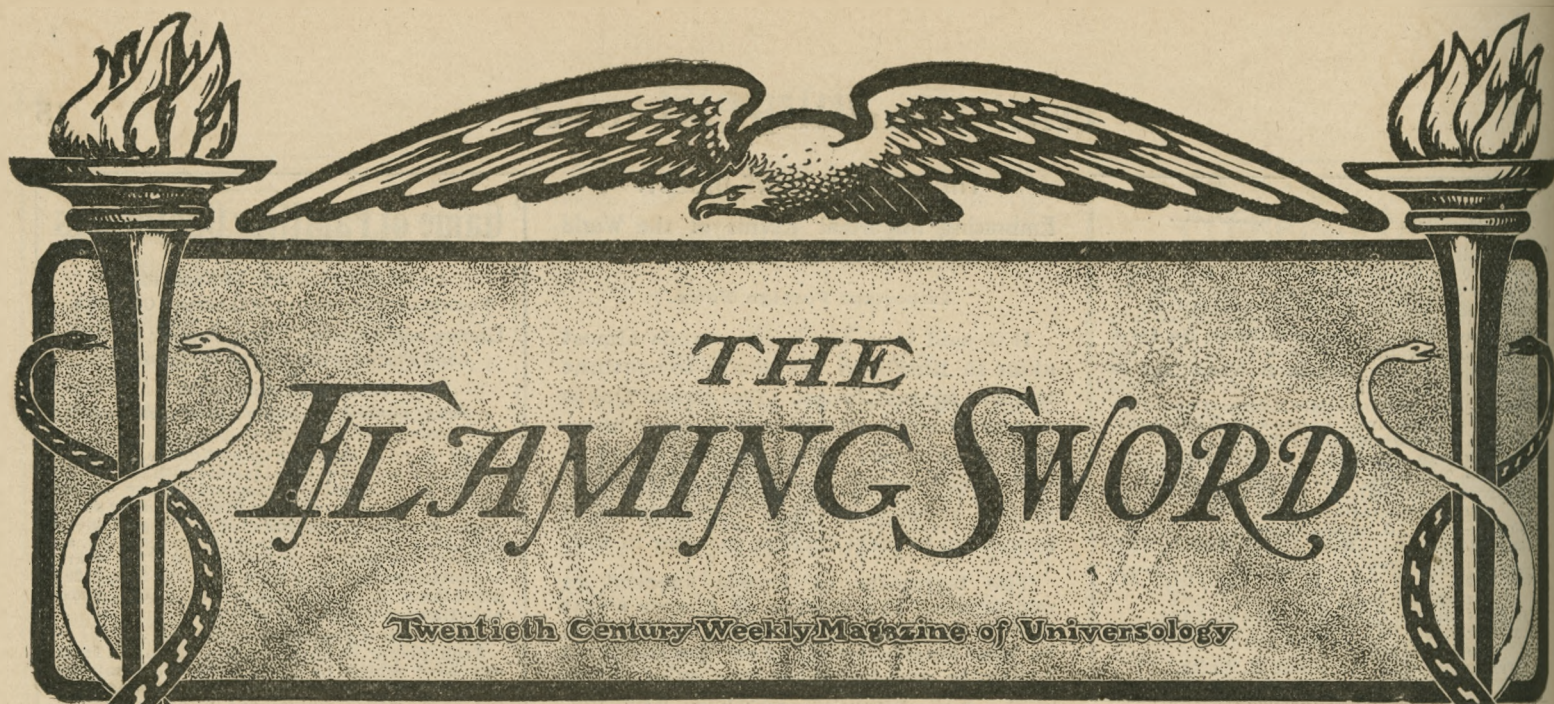
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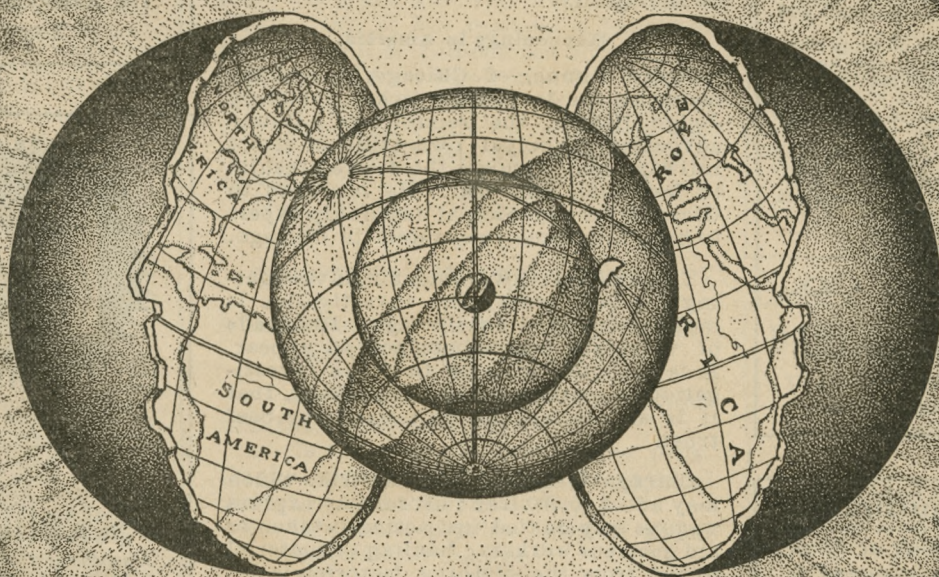
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